Alabama Baptist Historical Society

MINUTES

OF THE

11th Annual Session

OF THE

Clear Creek Baptist Association,

—HELD WITH—

Mt. Hope church, Cullman county, Ala;

—ON—

—FRIDAY, OCTOBER, THE 16TH. 1885—

The next meeting of this Association will meet with New Prospect church, Winston county, Ala., on Friday, before the 3rd Sabbath in October, 1886.

1885:
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DOUBLE SPRINGS, ALA.

MINUTES.

—of the—

—:CLEAR CREEK BAPTIST ASSOCIATION.:—

The 11th Annual Session of the Clear Creek Baptist Association, convened with Mt. Hope church, Cullman, Co., Ala., on Friday, October, 16 1885.

The Introductory sermon was delivered by Eld., D. B. Ford,—text, 1st chapter and 8th verse, of the Acts of the Apostles; an intermission of 20 minutes, after which the Delegates assembled in the church house.

The former Clerk being absent, on motion, Bro. N. H. Estes, was appointed clerk. Prayer, by the Moderator.

The names of the churches was called by the moderator, and the letters placed on the table and the names of J. C. Long, Sr., and J. D. Rutledge, was called as reading clerks who proceeded to read, and the names of the Churches with their delegates was enrolled as follows:

Rock Creek—Not represented.

Union Grove—Eld. W. W. Davis,* H. L. McCray, and J. C. Hackett. Sardis—Eld. T. M. Martin,* C. A. League and John Barton. New Prospect—J. C. Long, Sr., B. F. Roden, and J. W. Kirkpatrick. Mt. Pleasant—Not represented. Shilo—Not represented.

Liberty Grove—J. K. P. Taylor, W. C. Taylor, and W. A. Taylor. Hopewell,—Not represented. Fairview—S. McCollum, J. H. Martin,* J. H. Hefner Oak Grove—N. N. Cullers, W. E. Williams,* J. G. Lovelady.* Corinth—Eld; S. C. Cooper, G. W. Hilton,* H. W. Jerman*. Bethlahem—Eld; James Hilton, A. H. Smith,* J. H. Laton. Herman—Not Represented. Mt. Zion—Y. M. Ivy. C. C. Wright, Jery O'Rear,* Allen Williams.

Blooming Grove—Eld., D. B. Ford, N. H. Estes, and J. L. Davis. Bethel—J. D. Rutledge, J. C. Lay, F. R. Tingle. Mt. Hope—Eld W. Dailey, H. J. Chaney, C. K. Land. Houston—A. C. McCay, John McClung,* W. C. Blackwell.* Mt. Olive, Mt. Carmal, and New Hope—Not represented.

The body then proceeded to elect a moderator, and clerk, which resulted in the choice of Eld. James Hilton, as moderator, and J.C.Long, Sr; Clerk, and N. H. Estes, corresponding secretary. The moderator called the body to order, & 1st. Invited visiting ministers (not delegates) to seats, Elds. Wiley Johnson, H.G.Smith and Thomas Burrell, presented themselves and was recieved by the moderator and seated with the body.

Opened the door for the reception of newly constituted or dismissed churches, whereupon, a letter was presented from Sardis, No. 2, by her delegates J. R. Cobb, John Carroll and W. G. Tidwell the church was recieved, and the right hand extended by the moderator, also a letter from Emeons, by her delegates A. J, Swofford, T. C. Burch, and E. A Burch, the church was recieved and the right hand extend by the moderator.

The moderator then appointed the following committies to-wit:

On Arrangements---Eld. D. B. Ford, Eld, W. Daily, J. H. Hefner, S. McCollum, and N. N. McCullers.

On Religious Exercise--- A. C. McCay, Y. M Ivy, H. L. McRary with the deacons of Mt. Hope church.

On Documents---N. H Estes, J. K. P. Taylor, C. C. Wright, J. D. Rutledge, and Eld; W. Daily.

On Nomination,---J.C.Long, J.C.Lay, H.J.Chainey.

On Temperance--Eld.,D.B.Ford, H.Jerman, and W.G.Tidwell

On Circular Letter---Eld., S. C. Cooper, C. K. Land, and W.C. Taylor.

On Sabbath Schools--Eld W. Daily, John Carrol, and J. W. Kirkpatrick. On Home Mission,—C. C. Wright, Eld. W. Dailey, Eld., S. C. Cooper, Eld.. D. B. Ford, James Cobb.

On Finance—J.D.Rutlegde, J.L.Davis, and Jno. A.Williams.

By motion, Adjourned, to meet at 9 o'clock, Saturday morning. Prayer, by Eld., H.G. Smith. Benediction, by the mod

Saturday, October, 11th,

The Body met pursuant to adjournment. Prayer by Eld., S. C. Cooper. The moderator then called the body to order.

1st. Called for Correspondence - -Recieved a letter from Cullman Association by the hands of messengers: Eld. W. Johnson, C. I. Holloway, the letter and messengers were recieved, and the right hand extended by the moderator.

Also a letter from Sulphur Springs Association, by the hands of her messengers, Eld. T. D. Halcomb, Dr. J W Abbott, the letter and messengers were recieved, and the right hand extended by the moderator.

Returned Correspondence--To Sulpher Springs, H. L. McRary Eld., D. B. Ford, N. H. Estes, W. J. Tingle. Cullman Association: H. J. Chainey, F. M Tingle, Eld, W. Daily. North River Association: Eld. James Hilton, C. C. Wright, Y. M. Ivy J. D. Rutledge. Yellow Creek Association: J. C. Long, Sr. Elders, W. W. Davis, and J. T Chamblis. Mussel Sheals Association: W. V Curtis, J. M. Howell, Eld. James Hood.

Called for the following reports, to wit: On District Meetings.

Report of the first district:

The next meeting of this district will meet with Sardis church, Winston county, Ala., to meet on Saturday before the 3rd Sabbath, in September 1886, Eld; C. A. Taylor, to preach the introductory sermon, Eld., A. F. Cole, alt; Eld., T M. Martin, at 11 o'clock, on Sab., W. W. Davis, alt. The next Association will convene with New Prospect church, Winston county, Ala, 14 miles west of Double Springs, 2 miles north of Ark. P.O., to meet on Friday before the 3rd Sabbath, in October, 1886.

W. W. DAVIS--Mod. J. C. LONG--Clerk.

Report of second District:

The meeting of this district will be held with Corinth church Winston county, Ala. 6 miles west of Houston, to convene on Saturday, before the 2nd Sabbath in September, 1886. Eld; D. B. Ford, to preach the introductory sermon, Eld; W. J. Tingle, alternate. Eld; James Hilton, at 11 o'clock, on Sabbath. Eld; W. R. Cole. alt.

JAS. HILTON, Mod; N. H. ESTES, Clerk.

On Documents:—"We your committee on documents beg leave to report that we have exanined all the documents submitted to us, and find nothing claiming your attention. Respectfully submitted.

N. B. ESTES, Chairman.

On Nomination:—"We your committee on nomination, beg leave to report that we have appointed Eld, T. M. Martin, to preach the introductory sermon, at the association; Eld., James Hilton, alternate. Eld. D. B Ford to preach at 11 o'clock on Sabbath, Eld: C. A. Taylor alt. Eld: W. W Davis, to write a circular letter. Respectfully submitted.

J. C. LONG, Sr. Chairman:

On Temperance—"We your committe on temperance beg leave to report as follows, to-wit: We as a people propose to be governed by the word of God in all our actions as a church, and people, and upon investigation we find that we are to be temperate in all things, especially in the use of intoxicating drinks. In the 14th chapter, of Romans, Paul says: 'It is good neither to to eat or drink any thing whereby thy brother stumble or is offended or is made weak we find that the use of strong drink, causes many brethren to offend and make them stumble and become weak, now for the love, we have for the cause of our lord and his kingdom in the world, and for the benefit of our brethren we earnestly advise you to abstain from its use. Respectfully submitted. D. B. FORD, Chairman.

On Circular Letter—"We your committee on circular letter beg leave to to report that we have examined the same, and would recommend its reception, adoption, and publication. Respt. submitted.

S. C. COOPER, Chairman.

On Sabbath School.—"We your committee on sabbath schools beg leave to report that we do not think there has been any good done this year by sabbath schools, the reason we cannot give, but for the future we would beg our pastors to impress this duty on every church and advise everybody to read Deut. the 4th, 6th, 7th, 9th, 11th and 19th; Psalms 78, 5th and 7th; Ephesians, 4th and 6th, and we think they will see what our Great Master has commanded us, his people to do. Respectfully submitted.

W. BAILEY, Chairman.

On Home Mission,—We your committee on home mission beg leave to report that we believe we should try to supply the destitute bounds of the Clear creek Association, with at least some preaching. So we recommend the pastors of the several churches to encourage the support of the work and we advise the moderator to appoint an executive committee at this sitting, and advise them to have a meeting so early as convenient and that they be impowered to put out a missionary to work in the destitute bounds of the Clear creek Association. Respectfully Submitted.

C. C. WRIGHT, Chairman.

On Finance—"We your committee on finance beg leave to report that we have received from the several churches $16, 80 cts., for minute fund, $5, 50 cts., associational fund. Respectfully submitted,

J. D. RUTLEDGE, Chairman.

Treasurer's Report—"I beg leave to report as follows: Received of finance committee, $16, 20 cts., paid out for printing minutes.' Ballance on hand 20 cts;

Respectfully submitted, W. J. TINGLE, Chairman.

Appointed, J. C. Long, Sr., Treasurer.

Resolved, That the clerk has 400 minutes printed and that he has the associational fund as his salery. Ordered by the body, that Eld., James Hilton, be appointed to take charge of the book purchased by the association, and record the proceedings of the Clear Creek Baptist Association, from it's constitution annualy until the present session, and present the book to the Association at its next annual meeting. Appointed Eld., W. W. Davis, John C. Long, distributing agents in the first district, and Brothers N. H. Estes and A. C. McKay, in the second district.

——RESOLUTION OF THANKS.——

Resolved, That this body return thanks to the members of Mt. Hope Church and vicinity for their kindness and hospitality shown us during our stay among them.

The minutes were read and received. The brethren sang a hymn and took the parting hand.

By motion, the body adjourned to meet with New Prospect Church, as shown in the report of the first district, to convene on Friday before the third Sabbath, in October, 1885. ELD. JAMES HILTON, Mod.
JOHN C. LONG, Clerk.

CIRCULAR LETTER FOR 1885.

To the Clear Creek Association of Baptists:

DEAR BRETHREN:—I will give you a few thoughts on the Lord's Supper supported by God's word. It is a fact that positive ordinances are to be governed by positive laws, in all things that are essential, at least a proper administrator. Subjects, elements and designs are essential to the validity of every ordinance and unless we can find positive laws to govern us in these things, in regard to the Lord's supper, we simply have no such an ordinance.

Guesses, inferences, suppose and analogous reasonings, will not do in the absence of positive laws. Now I affirm that there is such a law in regard to the proper subjects of the Lord's supper, just as plain and simple as it is in regard to Baptism, and that said law is recorded in Paul's first letter to the Church at Corinth; to the law and testimony, in the 11th chpt., 23 verse, he says: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread and when he had given thanks, breaked it, and said: take eat this is my body which is broken for you, this do in remembrance of me, after the same manner he took the cup, &c."

Now is not this plain? 1st., received of the Lord, 2nd., delivered to the local church at Corinth, 3rd., take eat, 4th., this do. Who must take eat, and this do? The members at Corinth church. Can you show me a plainer one for Immersion? In chapter 11, verse 24 take eat, and this do; in 33rd verse, same chapter, he says: "Wherefore, my brethren, when you come together to eat, tarry one for another."

When who comes together? The members of Corinth church. Does not this specify church members? If so and you know it does, it excludes all others.

This law specifies the class and subjects of the Lord's supper. Next, Paul teaches the design of the supper, verse 26: "For as oft as you do eat this bread and drink this cup, ye do show the Lord's death till he comes," and not to show our christian fellowship nor christian courtesy, nor as a peculiar privelidge extended to the citizens of Christs Kingdom. The design is plain, but not more so than the subject. Paul says: "while eating we should discern the Lord's body." Now in the 12th chapter he tells them what he means by the Lord's body; 27th verse: "Now ye are the body of Christ." When the members of a church are assembled around the table they can discern the Lord's body, but if assembled with all professors of christianity they cannot, for then it becomes parts of different bodies, and each church is a complete body of its self, and independent of any other body. In the 5th chapter of this same letter he teaches the Corinthians church how to make preparation so they may not defile the feast, the Apostle had learned that there was fornication amongst them. He informs them that they could not eat the Lord's supper in that condition— he called it leaven; he said it would leaven the whole lump, vitiate the design of the supper by rendering the body of Christ impure. Then he say to them to cast out the leaven of malice and wickedness, and keep the feast with unleavened bread of sincerity and truth. In the 11th verse, 5th chapter he says: "if any man that is called a brother be a fornicator, or covetous or an idolator, or a railer, or a drunkard, or an extortioner with such a one no not to eat." Here he tells them to exercise their disciplinary power, for he says: "what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth." From this scripture we learn emphatically that the church must judge all with whom she eats, and to exercise her discipline upon all with whom the Apostal forbids her to eat, and most emphatically that her jurisdiction is limited to them that are within—that is, her own members—for she cannot judge any others. Now the conclusion

forces itself on us, and we cannot deny it, that if we open a general inter-Communion, we would let in those over whom we have no jurisdiction whatever: and would often be imposed on by the very characters that Paul says for us not to eat with; the Apostle never taught inconsistencies, he never told the church to exclude or judge and cast out all disorderly members and then to invite them back to the feast, over whom they had no jurisdiction, but a general or wholesale invitation would; Nor have we the right to judge members of any other church, if so we would judge the Church and cast it out. But we as a local church each is to judge and cast out those guilty of those public crimes and then we are to examine ourselves, &c. I know what is considered leaven in one church is not so considered in all churches. If any of the members of any local church be guilty of the crimes for which Paul says to exclude and the church retains them they are in good standing at home, while it would be leaven in some of our churches, but it would not be so called in another church. So you see the inconsistency comes of a general invitation and not by Paul here in this letter to the church at Corinth Is the full Law of supper laid down and no general invitation in it. Let us teach the churches like Paul taught them, when we come to eat the supper, to let those without alone: those he says invite let us invite, and when he says keep silent let us keep silent. The institution of the supper is recorded in the gospels, and merely mentioned in a few other places but nowhere contradicts or changes the simple law laid down by Paul. At the institution of the supper, Christ and his Apostles were alone in an upper room of a friend and Christ called him a good man. The Apostles at this time were his church or kingdom on the earth; he instituted it as his supper and gave it to them alone.

To say the least of it, there was no invitation, that is general, given at that time, —not even to the good man that furnished the room, neither did he invite his mother because they were not members of the Jerusalem church at that time.

Some think he made a general feast, when he used the language recorded by Luke 22nd chapter and 29 and 30 verses, but he was only answering a question of who should be the greatest in his kingdom, this is an unfulfilled prophecy, for the Apostles has never sat on thrones and judged Israel, but it will be litterally fulfilled at his second coming. Then they will sit on thrones and judge Israel as many will come from the east and west north and south and sit down with Abraham, Isaac and Jacob— Mat., 8 chapt., and 11 verse.

So when our blessed Savior instituted his supper as he did on one of the pascal occasions it was as a church ordinance that he ordained it, and therefore we have no right to change any of Christ's appointments.

Not as Catholics and Protestants does, the Methodist on 25th page of their Discipline says: "Every particular church may ordain, change or abolish rites or ceremonies, so that all things may be done to edification," and they have changed from time to time both the ordinances, and the subjects that Christ gave to his church to suit their convenience. But this docterine of changing of Christ's ordinances has always and should always be repugnant to every Baptist, for when we learn how many Baptists have lost their heads and how much Baptist blood has been spilt and how many Baptists have suffered at the state rather than suffer a change in Christ's appointments or receive or teach any other doctrine, save that which was preached by Christ and the Apostles. Now shall we in the very lap and blase of the Gospel, and in the ninteenth century, change it or suffer it changed in our hands. God forbid. When we come to read the first chapter of Paul's letter to the church at Galatia he says: "But I certify you, Brethren that the Gospel preached of me is not after men for I neither received it of man, neither was I taught it, but by a revelation of Jesus Christ." Now we can see the reason and authority that Paul had for delivering the ordinance to the

Corinth church, as he did.

I know we as a people are misunderstood and misrepresented more on the subject of Communion than on any other subject. Hence I write this letter that our members may see and understand the law and subjects of the Supper as well as the design and that when our enemies sees our position, that they may learn to keep silent, and commend us for our honesty and simplicity in trying to carry out the last will and command of our Blessed Lord and Master. At any rate that they may commend us for honesty or pray for our ignorance. I feel now that I have given you the simple law of the supper with its subjects and designs.

I for one am not willing to surrender one of the least commanmends given by inspiration but will always contend earnestly for the Faith and practice once delivered to the Saints, and I earnestly hope that all you will join me hand in hand & let us march on from conquoring to conquor until we obtain the victory. So when our time shall come we may lay by the weapons of our warfare and have it to say we have fought a good fight; have kept the Faith and that there is a Crown of Life laid up for us and all who love the Lord Jesus Christ in sincerety.

Now may the grace of God and the communion of the Holy Ghost be with you all. Amen.

JAMES HILTON,

Received of John C. Long, $17,00 for printing minutes.
W, R. ADKINS---Publisher Winston Herald

STATISTICAL TABLE OF THE CLEAR CREEK BAPTIST ASSOCIATION, FOR 1885.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.	Rec'd by Bapt.	Rec'd by Let.	Restored.	Dis'd by letter.	Excluded.	Died.	Total No.	Minute Fund.	Ass'l Fund.
FIRST DISTRICT,												
Union Grove	W. W. Davis,	J. T. Hackett	Biler,	2	6		5	3		77	1,50	50
Sardis, No 1,	T. M. Martin,	J. J. Barton	Larrissa	14	4		1			57	1.10	50
New Prospect,	R. Little,	J. C. Long,	Ark	2	4		12			84	2,50	50
Liberty Grove,	C. A. Taylor,	J. K. P. Taylor	Biler,	1						21	1,00	45
SECOND DISTRICT,												
Fair View	Taylor & Cooper,	G. W. Shipman	Double Springs	1	3		10	1		32	75	25
Oak Grove	W. R. Cole,	A. J. McCullers,	Motes,		1		7		6	26	60	40
Corinth,	Hilton and Cooper	G. W. Hilton	Houston	3	5			1		21	80	25
Bethlehem,	James Hilton,	A. H. Smith	Clear creek Falls	2	4	1				16	1,00	50
Mt. Zion	S. A. Smith,	I. F. Stinner	South Lowell,		3		3			42	1,25	40
Blooming Grove,	Leroy Williams,	N. H Estes	South Lowell	2	12		2	1		38	1.50	50
Bethel	D. B. Ford	J. D. Rutledge	Houston	16	9	1				58	1,30	50
Mt. Hope,	W. Daily,	C. K. Land,	Crain Hill	3	7			3		73	1,60	40
Houston,	Jas Hilton,	J. A. Scogins,	Houston,				3			24	,75	25
Sardis, No. 2,	Ford & Cobb,	J. R. Cobb,	Basham's Gap	6						20	,65	00
Emeus	W. Daily,	A. J. Swaford	Crain Hill,							12	,50	00

☞NOTE,—The following churches were not represented: "First District—Rock creek, Mt. Pleasant, Mt. Carmon, Mt. Olive, Shilo," Second District "Herman."

15 ch. 402 mem. 51 Bapt. 11 5-6 to a mile